The Bombay Guardian.

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WEEKLY REVIEW.

—The silversmiths of Ephesus found that their craft was endangered by the preaching of Paul and his companions; Messrs. Chas. Nephew & Co. of Calcutta, make no such complaint, to judge by the following from the *Englishman*:

"A beautiful specimen of native workmanship in solid gold was to be seen at Messrs. Charles Nephew and Co, of this city, a day or two ago. The design was a temple and throne, the latter being in shape of a lotus flower on which the image of the god was to be placed. Eight thousand rupees of unalloyed gold were employed in execution of the design which, as to proportion and taste, reflects the highest credit on the establishment."

—We are informed by telegraph that Sir Stafford Northcote reserves the post of Vicery of India for himself. What a remarkable thing it is that an Englishman in London can reach a position in which it becomes possible for him to appropriate for himself this great Eastern country with its 200,000,000. We are reminded of Pistol's words, 'The world's mine oyster which I with sword will open.'

—Zoolla was evacuated on the 19th of June, and all the vessels then in Annesley Bay, left the same day.

—The *Times of India* points out that the Land Revenue per head of the 40 millions of Bengal is 1*sh.* 10*d.* per annum, while that of the 10 millions of Bombay is 6*sh.*, the difference being caused (our contemporary says) by the permanent Settlement in Bengal. The leases of this Presidency are now falling in, and it is found that they will bear a very considerable enhancement.

The Native Christians connected with the South India Mission of the Church M. Society, contributed in all last year Rs. 20,858. Of this amount Rs. 7,071 was contributed to Native Church Agency; Rs. 4,111 to the Building and Repairing of Churches; Rs. 1350 to the Lighting, &c. of churches; Rs. 1121 to the poor; Rs. 1084 to widows; Rs. 813 to Missions; Rs. 592 to Educational work; and the rest to other objects.

A new Ordu monthly magazine about the size of *Good Words*, to be called the *Christian Treasury*, is shortly to be started in Allahabad, under the editorial care of the Rev. J. J. Walsh. The price is to be Rs. 2-8-0 without postage. Since writing the above we have received the first number of the *Christian Treasury* (*Makhzan-i-Masihi.*) It is printed in the Roman character. The intention is to make this a Repository for works, translated or original, fitted to benefit Native Christians. Besides notices of various Urdu books lately printed, this number contains the beginning of a work called "The Closer Walk." It is handsomely printed and will, we should think, prove acceptable and useful.

We learn from a correspondent that the missionaries who enjoyed the sole and undivided privilege of teaching Christianity to the Dyaks and Malays of Sarawak, were those of the Society for the Propagation of the Gospel. If we had known the fact, it escaped our memory when we noticed, last week, the remarks of a contemporary on the subject of Sir James Brooke's Mission Policy. Certainly, there was nothing in these remarks to bring it to our recollection. Our contemporary said:

"Exeter Hall might mumble in vain, if it pleased, about his doings in Sarawak. We believe he offended it mightily. It was sending missionaries of the ordinary unctuous type to his principality, when Mr. Brooke promptly declared that such men would *not* be permitted to come to Sarawak. He did not want zealots, and intolerants, and enthusiasts "who begin their task of tuition by a torrent of abuse "against all that their pupils hold sacred," but men "who would labour to convert the natives with "charity." And in Sarawak Mr. Brooke was King, and might defy Exeter Hall, as he did defy it, with impunity."

Not being aware that the missionaries of the Propagation Society professed to preach a different Gospel from that which is preached by missionaries of other Protestant Societies, we felt the embarrassment which we expressed, and we still think that it was a very natural one.

Our correspondent says:

"An English gentleman who gives the people committed to his charge the benefit of the English Church, is justified in not opening the door to all sorts of sects."

It is a rule generally observed at Exeter Hall, that a Society should not send missionaries where those of another Society are already in the field, in sufficient force. Exeter Hall is itself a monument of the harmony existing among the different denominations of Christians, whether Episcopalian, Presbyterian, Wesleyan, Independent or Baptist; on this common platform they annually meet to testify that they have one Bible, one faith, one great aim, the salvation of men. This alone is sufficient to command for "Exeter Hall" the respect of all who believe that Christendom has been long enough cursed with exclusivism. Exeter Hall is a standing protest against the pretensions of those who wish to monopolize all religious liberty for their own sect. There is not, we suppose any reason to believe that the S. P. G. Society sought the exclusion of other Christian bodies from Sarawak. The credit of this Popish measure belongs to Sir James.

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MAGDALA ONCE MORE.

Our reference last week to some singularly severe remarks made by Abyssinian Correspondents upon an officer to whom, confessedly, no small part of the success of the Expedition may be ascribed, elicited a letter from the special Correspondent of the *Times of India*. This letter is written in a very lofty style, from which one may infer that the slightest disparagement of a "special" is a much more serious matter than the most sweeping and violent censure passed upon a Quarter-Master General. We mentioned a report we had heard, and which we have reason to believe is well-founded, that Colonel Phayre 'had failed to show the correspondents all the deference they thought themselves entitled to.' The Special Correspondent replies:

"A more paltry or more groundless supposition never entered the head of even the *Guardian*. The *Guardian* must not feel disparaged by implication if I say that I invariably found Colonel Phayre a gentleman, and that I cannot imagine his forgeting for one moment the 'deference' due to other gentlemen with whom he may be brought in contact. I never reflected on Colonel Phayre but from a sense of duty and with sincere pain; and I regret that the injudiciousness of the *Guardian* should have compelled me to recur to a subject which I had hoped never to touch upon again."

The "implication" here is that he is not a gentleman who does not render to "correspondents" all the deference to which *they think themselves entitled.* We receive the instruction and take leave of "the special correspondent," with a single remark. Colonel Phayre declined having more than one writer for the press with his reconnoitring force. In a reconnoitring force every man must be effective in a military sense, and we can well understand that officers in charge of such a force would desire to see it unhampered by the presence even of gentlemen of the press. It is possible that these gentlemen may have borne no grudge on account of this. We could believe it more easily, if their tone in speaking of this officer had not been so very exceptional as to attract the attention of every body.

Letters from Sir Robert Napier to parties high in authority in this Presidency, speak of the services of Colonel Phayre in terms of unqualified approbation. On quitting Zoola, His Excellency addressed a letter to this officer in which he said: "I cannot permit you to leave Army Head Quarters without expressing to you my sense of the services you have rendered to the Expedition from your first laborious and most correct and faithful investigation of the voluminous records of travels and correspondence connected with Abyssinia; your labors with the reconnoitring force under discomforts which can hardly be appreciated, now, and your most energetic prosecution of the reconnaissance in front of the columns, which has resulted in an admirable survey of the whole route." Other letters speak of his 'most valuable services,' his 'great abilities and energy.' And with all this not a word of disparagement.

The thing for which the Commander-in

Chief found fault with Colonel Phayre when he joined him at Affijo, on the 10th of April (Good Friday) was that that position had been substituted for Goombazee, the place indicated in the Chief's instructions of the previous day. When so indicated, this place had only been viewed by His Excellency at a distance of 6 or 7 miles. When Colonel Phayre reached the place at 11 A. M. of the 10th, he found that it was commanded by Affijo, a more elevated point somewhat in advance, and having other advantages, both for offence and defence, and he sent a pencil note of these observations to Sir Chas. Staveley, requesting that it might be forwarded to Sir Robert Napier. There is nothing surprising in the fact that the Commander-in-Chief, on his arrival at the position taken up in advance of Goombazee, did not immediately see, as one who had been for hours reconnoitring the whole ground, the advantages of position; but there is no question, we believe, that its superiority and suitableness in every sense were shown in the fight that immediately ensued. Though suddenly attacked and on more sides than one it proved perfectly defensible. It commanded the King's Gun Road, and by that road opened out a direct line of communication with the Bashelo; whereas Goombazee was only accessible by a steep and rugged mountain path. It was Fahla that the Commander-in-Chief intended to attack first, as he considered it the key of the Magdala fortress. But Colonel Phayre had ascertained, by actual inspection, that there was no other position available against Fahla, that the one actually occupied.

On the whole, it appears to us that the unfavorable opinion which His Excellency expressed of the change from Goombazee to Affijo, was one that he would not have expressed if he had seen as much of the various points, as his officer, with greater liesure had, and one that the events of the day did not sustain.

The night after the battle the 1st Brigade bivouacked on a rising ground in the rear of the field of battle, and when relieved by the 2nd Brigade, re-occupied Affijo, and preparations were made *there* for the construction of batteries against Fahla.

SAMUEL HEBICH.

We regret to hear of the death of the Rev. S. Hebich, so long connected with the German Mission in Southern India. A correspondent says:

"I have just received the news from home that dear old Samuel Hebich has been called to his eternal rest. He died at Stuttgart May 21st at 9 A. M. aged 65 years 1 month, of liver complaint. The Church of Christ has lost in him one of her best pioneers; but he has left a great blessing behind him.'"

Mr. Hebich was a remarkable man, quite out of the common run. He made very little account of the conventional rules by which society chooses to be governed; he acted in all things according to his own somewhat peculiar sense of the fitness of things, responsible only to the Master, Christ. He was a zealous and faithful missionary, and it pleased God to bless his labors as an evangelist and pastor among the Natives; but he regarded himself as a debtor to all, and carried the Gospel to the Europeans of the different stations where he resided, whether welcomed by them or not. He never met a gentlemen or lady any where without addressing them, and that generally in the bluntest way possible, giving in many instances the greatest offence by his uncompromising denunciation of their sins. Servants received orders never to admit him; yet he would not be repulsed, and almost always contrived to make his way into the presence of those for whom he had a message. Denied at the front, he would go to the back of the house. When the door would not open he would enter by the window. What is more, he succeeded in winning for Christ the very people who at the outset held him and his doctrine in such detestation. Few men have enjoyed such an enthusiastic admiration, as Hebich received from those whose opposition he had first awakened and then subdued. The Hebichites constitute, we should think, a considerable body in the Madras Presidency, England and elsewhere. They will talk of Hebich by the hour together, in fact, never weary of it. This remarkable power of influencing men is possessed by few; in his case, it was due in part to the individuality of the man, his very decided originality, his uncompromising truthfulness, and in a higher degree no doubt to his thorough consecration to Christ.

Compelled by ill health, he returned to Europe some five or six years ago. As soon as he was able he began to preach; but immediately a great storm of opposition arose. The congregations actually became riotous when he addressed them. This was in Switzerland. They came to hear a returned missionary preach; to hear him tell of what he had seen and done among the heathen; and instead of this he addresses them as heathen, telling them that they are dead in sins, that the wrath of God abideth upon them, that baptism is not salvation, that except they are born again they cannot see the kingdom of God. Their ears tingled at these unwonted sounds; they flew into an uncontrollable rage; and to prove to him that they were the true children of God, they fell upon him and nearly killed him. They could not, however, silence him; and the plain speaking was blest, we doubt not, to the good of many.

We hope that a Memoir may be prepared of this good man, by some competent and wise person. The "Hebichiana" that are current would almost make a volume of themselves. A mere admiration of his character would not ensure such a portraiture as is wanted. The subject requires nice handling. Originality often has a weak side; the power to startle people out of their apathy has generally some snare connected with it. The most salient things about such a man, are not always the things for others to imitate. Let there be careful discrimination as well as cordial appreciation, and we doubt not that the Memors of Hebich will constitute a very profitable as well as interesting volume.

RITUALISM AND THE BIBLE.

Dr. R. F. Littledale, discoursing of Ritualism, says:

"God wants our bodies as well as our souls, he demands our wealth as well as our words. He will, no doubt, accept a simple service in a bare shed (as he did the shepherds' in Bethlehem) where men are too poor to give him more, but he must have the best we can. When the wise men came, they brought gold, frankincense and myrrh. He blessed the widow's two mites, because she could give no more. What would he have said of the rich men if they had cast just the same sum as she did into the treasury? And yet that is what men do who give him an unadorned service when they have ample means at their disposal to do better."

There is no doubt that God requires of us that we should give him the best we can give. He requires in fact our all. The Christian is a steward, one that no longer has wealth of his own to be expended according to his own pleasure, but recognizes that all belongs to God and can only be disposed of as God wills. What the divine will is, we are to learn from the Scripture. We agree with Dr. L. that a great deal of money is expended by professing Christians in ways not authorized by the Gospel. The pride of life comes in for an enormous share. But we differ from him entirely as to the way in which we are 'to give God our best.' What our Lord said of the poor widow who threw her two mites into the Temple treasury, was simply this: compared with the large sums cast in by the rich, it was more than all of them together, inasmuch as it was her all. But what said he to those rich persons who came desiring to be his followers? Did he tell them to sell their goods and consecrate the proceeds to the Temple? No; he bids them sell all that they have and give to the poor, and then follow him. He tells us that at the judgment, he will say to his people, Inasmuch as ye have shown kindness to one of the least of these my brethren ye have shown it unto me. And all the teaching of the New Testament on the subject, is in just this direction. He that giveth to the poor, lendeth to the Lord. We find that collections were made in the Apostolic churches; what for? for ritual? for vestments, altars, incense, &c? Nothing of the sort. The collections were made for the relief of poorer brethren, and for those who were suffering from famine.

"If God chose formerly" says Dr. L. "to be served with a costly, ornate and ceremonial worship, He cannot mean to be served now in a bare, cold and careless manner."

Certainly not. Thou shalt *love* the Lord thy God with all *the heart*. We are to be fervent in spirit. The fervent, effectual prayer of a righteous man, availeth much. To the Laodiceans Christ said: Because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth. He does not mean to be served now in a bare, cold, careless, formal manner. There is too much of this in all our services. We need to humble ourselves before him because of our lukewarmness, and to cry mightily for the reviving influences of his Spirit, that we may be melted with a sense of his love, and may rejoice in him with joy unspeakable. But oh, let us not try to cover up and disguise our coldness, our spiritual sluggishness, by ornate services, costly dresses and a histrionic ritual. Let us not so grievously misconceive the will of our heavenly Father. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Without faith it is impossible to please God. By faith we recognize God in Christ present where two or three are together in his name.

Very strangely shutting his eyes to the utter disfavor shown by the Gospels, Acts and Epistles, to this theory of a Christian Ritual, Dr. L. refers us to the book of Revelation, where there is an altar before the throne, (VIII. 3) bowings and prostrations, (IV. v. VII. XI.) white robes, choral services, (v. 9, XIV. 3, XIX. 14) processions (XIV. 4. XIX. 14.) and incense (v. 8, VIII. 3.)

Yes, and there are four living creatures in the midst of the throne, full of eyes before and behind, like a lion, a calf, an eagle and a man. There are golden vials full of odours, which are the prayers of saints. Everything in these chapters is symbolical. Can any one seriously maintain that these passages of God's

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word are intended to teach us how the public worship of God is to be conducted upon the earth? If so some astonishing changes must be made. There is no reading of the Scriptures, no priestly order, no sacraments, no sermons, to be found in this heavenly pattern. And all our services should be conducted in the open air.

If we wish light on the subject from the book of Revelation, we should naturally seek it in the seven epistles. In these we might learn what it is that our Lord requires of the churches, what is displeasing to him in them.

Some of the other arguments used to show why Ritualism ought to be supported, we may examine on another occasion.

IDOLATRY, THEISM AND CHRISTIANITY.

At the Annual Meeting of the Chr. Vernacular Education Society, in London, May 18th, very different opinions were expressed by the teachers as to the *Theistic* movement in India. The Rev. Dr. Miller said:

"As regarded the position of the system of idolatry in India, it seemed to be agreed among missionaries, officers, and civilians who were well acquainted with the country that that system was destined to fall. But it was not to be assumed, he thought, that the mere destruction of idolatry would conduce to the welfare of India. In any case it seemed to him questionable whether it would be an advantage to a man to take away his religion, though it was false, if they gave him no better religion in its place. (Hear.) Happily they were not there to settle that question, but he might hesitate to come to a conclusion as to whether it would be well to destroy the system of religion which pravailed in India if the effect would be simply to drive the people into infidelity. He could not understand into what new relations the millions of India were to be brought if they took away from them what religion they had—bad, barbarous, sanguinary, impure, obscene as it was,—and gave them nothing else instead. The object of that Society, however, in the present crisis was not merely to promote education in India, but to permeate the whole empire with Christian teachers and Christian literature."

On the other hand, Dr. Mullens took this view of this matter:

"He (Dr. Mullens) did not quite agree with what fell from Dr. Miller respecting Theism in India. English infidels, it should be remembered, had come down to Theism, or Deism, as they might prefer to call it, from the grand heights of the Gospel; while those to whom he alluded in India, numbering, perhaps, between 50,000 and 100,000, had come up to Theism from the foul depths of Hindoo idolatry. He could not help thinking that the position of the two classes was very different: the progress of the one was that from darkness up to the light that shone on the hill top; the progress of the other was the downward progress of men who had turned their backs on the light, and who loved darkness rather than light, because their deeds were evil. One of his last tasks in India was to deliver a lecture, which was attended by nearly all the disciples of that school in Calcutta, including their eloquent leader. In that lecture he told them what he considered to be the strength, and what the weakness, of their system; he said that, in his opinion, their strength lay in those truths which Christians held in common with them, and their weakness in the fact that they had no guide, no compass, no chart, nothing, in short, to fall back upon, except what they called the intuition of conscience and the experience of mankind. (Hear, hear.) He added that they did not carry out what they called their conscientious convictions, as they always seemed prepared to give them up rather than suffer for them. Although they did not at all come up to our standard, there was, he thought, a great deal that was good in them. It was an interesting fact that there was scarcely a man to be found among them who was willing to accept the position of an infidel, properly so called—that is, the position of being considered to be without any religion at all; they would entirely repudiate that. In many parts of the country they held regular services (would any English infidels do that?), and they stirred up each other to struggle against sin, to the performance of much thas was right and good, and to efforts to benefit the ignorant around them. All this was, he thought, a sign of the times, and he trusted that God would in his own good time perfect the work which had been begun, and lead the millions of India to the great centre of happiness—Christ, and the source of all our national prosperity—ths religion of Christ."

The Rev. W. Arthur followed:

"As regarded the point just referred to by Dr. Mullens, namely, the position of the Theists of India, they should remember that Mohammedanism had remained down to the present day in the position which it assumed centuries agc, when it came face to face with surrounding idolatry; and they should be careful always to point the natives of India to the Gospel as that which could alone restore mankind tot heir proper position towards God."

Finally, the Earl of Shaftesbury, who was in the chair, referred to the matter:

"His Rev. Friend Dr. Miller had raised a very important question, one involving the deepest philosophical as well as spiritual principles. Now he (the Earl of Shaftesbury) thought there was a great deal of truth in what was said by Lord Bacon on that subject, namely, that it was better to have no opinion at all of God than a bad one (hear, hear); and he could not help thinking that, with all its faults and all its evils, Theism was preferable to the worship of the goddess Kali or of Juggernaut, which, after all, let it be borne in mind, was only infidelity in another form."

If we simply compare the present position of the theists of our Presidency towns, with that which they formerly occupied, there seems to be ground of thankfulness that they have been delivered from so much that is degrading and beclouding in Hinduism. But we cannot take the very hopeful view that some do, for the reason that we cannot view their present position as simply transitional. It is so with some of the number, no doubt. But others, after their emancipation from the errors of Hinduism, or coincidently therewith, came into contact with Christianity, and the alternative before them was Theism or Christianity. If the question had simply been between Hinduism and Theism, the choice of the latter might be commended. But it was, with respect to many, between Christianity and Theism, between the Christian revelation and none; and we cannot therefore regard their position as encouraging. And it should not be overlooked that they have been led by Western deists into their present position. They have preferred the teaching of Parker, Emerson, Newman and Comte (yes, Comte, who knew no God,) to that of Paul, to that of Christ.

It is difficult to say what system is likely ultimately, to yield the greatest number of converts to Christianity. One thing however is clear. Men who have some adequate perception of the odiousness of sin and of the ruin which it has brought upon our nature, are much nearer the kingdom of God, than they are who make light of it and cherish complacent views of the dignity of man's nature, especially their own. Now the theists have come out of a dense night of superstition, have made great acquisitions in knowledge, and find themselves at an intellectual altitude almost sky-high above the mass of their countrymen. Will it be easy for them to learn the humiliating lessons concerning man's moral ruin, and his utter inability to save himself apart from the help of a divine Redeemer? The difficulties in the way of appreciating Christianity, are moral rather than intellectual, moral and not intellectual, we may say. And even that moral reformation which delivers a man from outward vices and certain gross prejudices, only to inspire him with a sense of his own goodness and superiority, does not bring him near the straight gate and narrow way of Christianity.

HOMILIES FOR THE TIMES.—XXXIV.

When the son of Man cometh shall he find faith on the earth? Luke xviii. 9

When about to withdraw himself from the sight of his disciples, our Lord said to one of them, "Have I been so long time with you, Philip, and yet hast thou not known me?" The implication was that so long as his residence among them continued, so long there should be continual progress in the knowledge of him. The faith of their fourth year of discipleship should have been much nearer perfection, than that of their first year had been. Carrying out the same principle, the nearer we draw to the close of this dispensation, the more prolonged the term during which the Church of Christ has been enjoying the teaching of the Spirit, the stronger and truer and purer should be our faith, the higher our attainments in holiness. In the infancy of the church, when most of the converts had been brought out of heathenish darkness, imperfections of faith might be borne which at a maturer period would scarcely be tolerated.

The wonderful epistles to the seven churches of Asia Minor, are broadly distinguished from every thing else of a similar nature in the word of God. We have epistles of Paul, James, Peter, John, Jude; but these are not epistles of John, of any mere apostle; they are epistles of Christ. As Paul's epistle to the Romans was written by the hand of Tertius, so these were written by the hand of John; and any collection of the words of Jesus would be incomplete, if these were omitted. They are highly symbolical in their language. But the point particularly noticeable is this, that the promises contained in them correspond with the expressions used in the closing chapters of Revelation, in describing the final experiences of the church, and thus compel us to extend their scope far beyond the seven churches. A careful study of the whole book convinces us that Christ is here addressing the church of the latter days. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God; he shall not be hurt by the second death; I will give him the morning star; he shall be clothed in white rainment; I will not blot his name out of the book of life; will write upon him the name of the city of my God which is New Jerusalem, that cometh down out of heaven. He that overcometh and keepeth my works unto the end to him will I give power over the nations and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to pieces; even as I received of my Father, (in the second Psalm.) A glance at chapters xix-xxii of the Apocalypse, will discover the recurrence of these remarkable expressions. In chapter xix for instance we have a manifestation of the Word of God, even of him who is King of kings and Lord of lords; a sharp sword proceedeth out of his mouth, and he rules the nations with a rod of iron; and the description concludes with the overthrow of the nations. Now are these earlier promises taken away that the victories of Christ may be accomplished by some more direct means? We are not reduced to such an hypothesis. The gifts and calling of God are without repentance. The prizes held out to faith at the beginning of this dispensation are still held out. The great question is, shall there be faith to appropriate them and win their fulfilment from the throne of grace. He who is the Same, yesterday, to-day and forever, still standing in the midst of the churches,

says, Who will overcome for me ? Who will keep my works unto the end and obtain power over the nations, to slay their opposition and give them for healing the leaves of the tree of life ?

Some will say, Let Christ alone be exalted. It is for him to conquer his enemies. When he shall come in the clouds of heaven, then every knee shall bow. Yes, but Christ is exalted in your obedience. Does the vine bring forth fruit apart from its branches ? Does not Christ himself say, I am glorified in them ? Does not the seventh of Daniel (verses 14 and 27) show us that the dominion is given to the Son of Man when it is given to the people of the saints of the Most High? Are not the triumphs of the Spirit the triumphs of Christ ? Who was exalted on the day of Pentecost ?

Still there are difficulties. You look at the church of this day, and you find it hard to believe that Christ will win his final victories, obtain his sublime and universal triumph by such an instrument. So do I. With all our successes it appears very doubtful if we are now going on to convert the world; there is too much reason to believe that more millions are added annually to the world's population, than to the church. One per cent. adds four millions to the population of China yearly; more than has been added to the church in half a century. Christ has given his people sufficient success to warrant their going forward with all their energies, in this blessed work; but what proportion is there between their faith and the work before them?

When the disciples on one occasion failed to deliver an unhappy demoniac, Christ charged the failure upon the inadequacy of their faith, adding, This kind goeth not out without much prayer and fasting. That in us which is opposed to the developement of a more worthy faith, must be wrestled with and mortified. In the presence of a greater work than was perhaps ever assigned to any of God's intelligent creatures, are we girding ourselves with an adequate faith for the contest ?

It may be well just to look at our Mission-Work in this connection, and see how far it may be regarded as the expression of a simple, pure and lofty faith, such as the Son of Man may justly look for, when he cometh to inherit all things.

Notes from an Interleaved Bible.

Psalm **xxxii.** 8. God instructs and leads those whom he forgives. Forgiveness and guidance are not to be disjoined. It is a mockery to profess repentance and continue self-guided.—Will guide thee with my eye. Thou shalt realize that my eye is upon thee, and shalt be careful to do only my bidding. We lose the sense of God's eye upon us before we lose the way. 'I know thy works.'—To a child truly filial, the eye is often a sufficient indication of the parent's will.

9. Alas, the great body of Christians are as the horse, and mule, and need to be held in with bit and bridle. They have no power of self-control and choose not to cultivate it. They need to be rudely pulled up. But God does not want a people that require such guidance. He invites the meek and lowly, those that are willing to learn of Christ, and to whom the least jot of God's word is sacredly obligatory.

10. Many sorrows are to the wicked. Elsewhere we are told that many are the afflictions of the righteous. But the former are different from the latter, because of what they express and because of the way that men are affected by them. 'Afflicted, yet always rejoicing' is the apostolic testimony.

12. If all the rejoicings of men were suddenly silenced throughout the world, with the exception of those that are here authorized, what a desert-like stillness would embrace the globe.

xxxiii. The joy of the righteous is that which naturally expresses itself in praise. They come together not to dance and sing love songs, but to sing psalms and hymns and spiritual songs. But are the gatherings of Christians joyous festivals ? There is too little of that character about them. Sabbath services and recreation seem to be different ideas. Is there not a great réform needed in our Sabbath services and in our recreations to bring them nearer together ? May we not hear the word saying unto us, Go ye and learn what that means, Rejoice in the Lord always.—Praise comely for the upright. But what about those people in our churches who walk not uprightly, pay not their debts, sacrifice the interests of others to their own convenience, and keep an open door in the heart by which sensuality may occasionally enter ? Their praise is an abomination to the Lord, and a curse to the churches, turning aside the blessings otherwise granted.

2. Praise the Lord with harp. The Lord is not praised when the performers and hearers are thinking of the performance, where there is not adoring faith in Him present and graciously receiving our homage. What a mockery and a base secularity when all this degenerates into a sacred concert where we seek our own pleasure.

3. A *new* song. Not from habit or routine, but from full sense of his present goodness. Every way of praise should be new in this sense.

4. The Psalmist has no more assurance that created things are from the Lord, than he has that the word of God is with us; the latter as distinguishable from the word of man, as the former from man's works If the word of the Lord is right then the word of man is fearfully wrong, in what it so loudly declares concerning God, duty, the future.

5. The one consideration that God loveth rectitude should be a sufficient motive to make us pursue it at whatever cost. The earth is full of the goodness of the Lord, when a man becomes a new creature in Christ and all things become new.

Epitome of News.

SATURDAY, June 27, 1868.

—Sergeant Johnston, Sappers and Miners, shot himself at Peshawur.

—*Nagpors Observer*:—It is generally believed among Natives, that if any one kills a scorpion he will surely be burnt and die. In illustration of this strange notion, we may state that on Friday the 12th current, an enormous scorpion, upwards of a foot in length, with a sting two inches in diameter and three inches long, was observed under an unfrequented bridge over a nullah in the Sudder bazaar at Kamptee. About two hundred people stood staring in amazement at the venomous reptile, but nobody had the courage to kill it."

A sting two inches in diameter ! How came the creature all the way from Brobdignag ?

MONDAY,—June 29.

—*Mitrodaya*:—The *Guardian* observes, that our inability to comprehend the meaning of the word "overrule," must be ascribed to our "imperfect acquaintance with English." The assumption thus made we leave our English readers to deal with; if the *Guardian's* "acquaintance with English" is to be judged of by the canting productions that appear in it, smacking as they do of a strong Yankee taint, then all we can say is, that we wish it, joy ! but the *Guardian* knows perfectly well that our "acquaintance with English" is as intimate as its own, and it is useless for it thus to try to evade the real qustion at issue between us. The *Guardian's* reference to the Indian Mutiny may be disposed of perhaps in a style similar to that adopted by the *Times of India* in arguing on the Reved., Mr. Green's pulpit harangue relative to the escape from death of the Duke of Edinburgh, when the bullet of the ruffian who fired at him was permitted to penetrate only to a certain depth, and then to glide off; our contemporary, in dealing with the question of Providential interposition mooted by the Rev. Mr. Green when he descanted on the subject, naturally asked why Providence had not stayed the hands of the cowardly wretch in the first instance? But we have no time at present to enter into a discussion of the abstruse points involved in these questions of Predestination and Providential Interposition; before, however, concluding this brief article, we must be permitted to set the *Guardian* to rights in regard to his sweeping aasertion that Fatalism is abundantly taught in the Shastras; no doubt Fatalism is taught in the Shastras, here and there but at the same time they teach that every man is answerable for his sins before *Yama*, and must receive *Yamayátná*, Anglice, torments inflicted on a wicked spirit."

—We learn from the *Times of India* that some startling disclosures have been made regarding the Customs' Preventive Service at Calcutta, by a Committee. According to the statements made, the Service may properly be called a Customs-Preventive Service; it is not smuggling, but the recept of Custom that is prevented.

—Mr. Montz Halle, one of the Abyssinian "captives," and the founder of the big gun, is in Bombay, with several of the State properties of the late Negus presented to him by Theodorus, as he states, a few days before the assault. These consist says the *Times of India*, of the saddle, bridle, and housings of Theodore's favourite mule, which are profusely ornamented with silver and with sundry devices in gold filagree work. A more important relic in Mr. Hall's collection is the State coat or tunic of the Negus which, besides a profusion of other ornaments, includes a breast plate curiously worked in gold filagree on silver."

—*Times of India*; Simla:—"The opium question is before Government, and will be referred home. The proposal of Sir William Muir, very ably set forth in a Minute drawn up by him while a member of Council, is substantially, I believe, that the monopoly in Bengal be aqolished, and the cultivation thrown open to the public, Goverment securing itself against loss by the levy of an export or pass duty, much as it does at present with respect to Malwa opium. This is not likely to find much favour with the present Financial Minister, who is said to hold that if the object aimed at by Sir William is the moral one of discouraging the use of opium, no change of system will effect it. Sir William Muir, however, I believe, but argues that it behoves Government, on the score of reputation, to disconnect itself wholly with the production of the drug, as also with the trade in it any further than a levy of duty would involve. But the opium revenue is worth nine million sterling to India."

—A correspondent of the *Englishman*, writing from Annesley Bay under date June 6, says:—"Captain Burridge, of the 4th K. O. Regiment, committed suicide a few days ago in the most determined manner. He was under surveillance, but managing to elude the vigilance of his guard, he snatched up a loaded Snider rifle and placing the muzzle in his mouth, fired, literally blowing his head to atoms. As the court of inquest returned the following verdict, "Died by his own hand whilst in a state of temporary insanity, induced by excessive drinking," he was buried in the same evening without military honors."

—Fall of rain in the Fort, up to Saturday, 17 inches.

—At Dharwar, Joseph De Mello, aged 60, beat his grandson to death with an inch ruler, being angry with him for supposed familiarity with the daughter of a woman he wished to marry. He is to be hanged.

—*Indian Daily News*: A Meeting of the members of the Reading Club was held at the premises of Rajah Radha Kant Deb, Bahadoor, on the 13th instant, to hear a lecture delivered by Dr. Murray Mitchell on "Mental Culture." The meeting was presided over by Mr. Justice Phear. It would be impossible by any epitome of the lecture to do justice to the eloquent and poetical address of the reverend lecturer. He grouped his ideas on the subject of the lecture around four words as indicative of the division according to which he treated the subject. They were—attention, memory, judgment, and taste, each of which was suitably dwelt upon. The address itself was one of high literary merit and was highly appreciated, the characteristic calmness of the lecturer adding much to its effect."

— It is reported that 500 pilgrims on their way to Juggernauth have perished near Coila Ghaut in consequence of a heavy flooding of the Roopnarian.

TUESDAY,—June 23.

—An Engliswoman has written another letter, which appears in the *Indu Prakash*, the first, the editor hopes, of a long series. It concludes thus: "I would say a word to make plainer what we all must feel; namely, that your opinion of English society, as regards its individual members, is of little consequence.

"It is because we would conscientiously desire to

display to you the benefit of a civilization, based on Christian morality, that some among us are so anxious to correct your misapprehensions. It is not how you regard *us*, but what you think of Christianity, of the progress of enlightenment, and of the elevation of woman we recommend,—which will have for you, consequences so incalculable; and it is just because we are Christians, and therefore convinced of our responsibility in the sight of the Almighty on our behalf, that we do feel thus anxious."

—*Times of India*; correspondent: "Now that it has been decided that six months' Batta is to be given to the Abyssinian Troops. the Commissariat clerks and inspectors as well as the clerks and subordinates of other Departments naturally look for some like recompense for their services."

These servants of the state had their full share of the labors and hardships of the Abyssinian Force. Almost every body had to work as he never worked before; there appears to have been plenty of discomfort and privation at Zoolla, without the bracing climate of the high lands.

—Sir William Mansfield is of opinion that for the future all correspondence carried on by Madras and Bombay with the Secretary of State 'should be conducted through the Government of India. So long as there is more than one governing body in India empowered to carry on a direct correspondence with the Secretary of State collisions may arise and even conflicting orders. Thus Madras might possibly correspond with the Secretary of State upon questions which are at once local and imperial; whilst Bombay and the Government of India might be considering the very same questions from other points of view."

The *Times of India* remarks: "A most alarming state of matters truly! Considering the monopoly of statesmanship (!) which the Calcutta Government has ever shewn—in particular its insight into economic questions such as the Currency, the Land Revenue, and General Finance,—the impropriety of allowing the minor Governments any voice whatever in such affairs must be very clear."

—Rs. 8,500 have been subscribed to the Capt. Young Memorial Fund.

—We deem it our duty (says the "*Bombay Catholic Examiner*,") to inform those who are unequainted with our ecclesiastical affairs, that the first defendant in the disgraceful case of forgery and perjury, now going on in the Bombay High Court before the Hon'ble Sir Joseph Arnould, is not a priest under the jurisdiction of His Lordship ths Bishop Vicar Apostolic. The defendant in question, the Rev. Gabriel de Silva, is under the jurisdiction of His Grace the Archbishop of Goa.

—*Maders Athæneum*:—We have heard that Mr. T. Chisholm Anstey is shortly to be appointed one of the Judges of the Madras High Court.'

Let the galled jade wince, our withers are unwrung.

—Government Resolution: "Government being unable to concur in the propriety of the transfer of the Rs. twenty thousand from the Cathedral Trustees to the Diocesan Board for the purchase of a school for Protestant Christians only, do not feel at liberty to make to the Board a corresponding grant of public money."

"The same objections apply, in the opinion of Government, to the transfer of the site on the Esplanade and the foundations. The Cathedral Trustees will be so informed."

—One of the four blades of the screw of the *Surat*, having become detached, was thrown by the next blade with such force against the stern of the vessel, as to make a hole 4 feet long by 8 inches broad. This compelled her to return to Galle. The *Surat* broke down in the Red Sea some months ago, involving an expenditure of £30,000, for repairs.

—Two Mussulmans met a Brahmin at a public well in Nagpada, and being abused by them for letting water fall into his vessels, beat him and he died of the injuries. They have been sentenced to one year's rigorous imprisonment.

—A correspondent of the *Bombay Gazette* says: "About two months ago, a native convert, belonging to the S. P. G., went to Sholapoor and tried his best to get his remarriage solemnized by the ministers of that place, but he failed. Upon this he returned to Poona, and, instead of resorting to legal measures as he ought to have done, either wrote a document of divorce or got it written (I cannot say which) What more? He then took some heathens who were entirely disinterested in the matter to a Rev. gentleman. These heathens somehow or other persuaded the venerable gentleman of the fact that the married wife of the convert in question had repudiated him and remarried another husband. Upon hearing the accumulated evidence of those heathens, the Rev gentleman solemnized the remarriage."

Are the facts as stated?

—*Athenæum*: "It is not ten years since the most respected authorities on Australian exploration proclaimed the interior to be nothing less than an unavailable desert country. Luckily, however, for the progress of civilization, this opinion did not damp the efforts of the people in the Colonies; and scarcely had they recovered from the excitement caused by the discovery of gold in the south-eastern settlements, when it urged that an extension of the pastoral ground had been rendered imperative by the increase of the mining and agricultural interests. We all know how the country was crossed right through its centre, and how speedily the efforts of the first pioneers were followed by those of enterprising squatters. Settlements have now been formed from Rockhampton to Somerset on the York peninsula, from Cooper's Creek up and along the Gulf of Carpentaria, thus adding immensely, within the last few years, to the available territory of the British dominions in Australia. The example set by these enterprises in the east was soon followed by South Australia; and fine runs are continually being opened towards the centre of the continent, and along the track originally laid out by the indomitable pluck of Mr. Dougall Stuart. Western Australia, apparently not so favourably situated as her sister colonies on the east coast, is struggling hard for an extension of her territory, both towards east and north; and one of her most recent achievement places it beyond the reach of doubt that the north-western coast will one day likewise become a fine settlement. We refer to the successful occupation of the land round Nicol Bay, and along the Fortescue and Ashburton rivers. In the far north, on the shores of the Van Diemen's gulf, the efforts to establish new settlements have not been crowned with equal success; for we cannot but remember how, only a short time ago, the South Australian branch colony at Adam's Bay, after a struggle of nearly three years, had to be abandoned again. The same government has, on the other hand, succeeded in discovering an excellent harbour and starting-point for the occupation of the land round the Great Australian Bight, which, though on Western Australian territory, will ultimately prove of great importance also to the western districts of South Australia. Thus on every side we observe progress, and we may also assert, prosperity."

WEDNESDAY,—July 4.

—There in an unprecedented amount of tonnage in our Harbour. There are about 300 ships and steamers here averaging not far from 1000 tons each.

—*Times of India*:—"Sir Bartle Frere was dominated by one idea, the conversion of all the Government land in the island into money above its real value, and the erection of Frere Town out of the proceeds. And so this Land Sales Fund represents the gain which the State made by ministering to the madness of the people. Now if ever a community had a moral right to anything, our community had a claim upon the Government of the strongest order for the investment of every shilling of the fund thus raised at our expense, in works of local interest and improvement. The land was sold at many times its real value, and numberless local interests betrayed to their ruin by becoming its purchasers. The least then the State could have done in this position of affairs was scrupulously to set apart the fund for works of local improvement. It is selfishly devoting the *whole* to works of Imperial interest, the cost of which ought to be defrayed out of Imperial revenue. Of the forty-three lakhs to be expended in this island during the year, upwards of thirty-six lakhs are taken from this Land Fund, and nearly two lakhs from private donations."

—Galle Telegram: "The country north of Jeddo is still in a disturbed state.

The P. and O. steamer *Benares* was wrecked on the 23rd May on one of the islands of Fisherman's group. Mails, passengers, crew, and large portion of cargo saved.

The rebels have definitely retreated from the neighbourhood of Tientsin.

H. M's gunboat *Algerine* had an engagement with eight heavily armed junks on the 3rd June. One junk of eight guns was captured, and the remainder were driven off much damaged."

—*Times of India*: "Yesterday the Bhore Ghaut railway line was re-opened in sound and perfect condition. The new girder viaduct across the Mhow-ke-Mulla gorge was examined and effectually tested in the presence of the Agent of the G. I. P. Railway, General Rivers; the Government Consulting Engineer, Captain J. H. White; Mr. W. Knox, the traffic manager; the Chief Engineers of the G. I. P., Messrs. Rushton and Brereton, with whom were most of the engineering staff and other officers of the Railway. The testing was carried to such an extent that the most timid passenger may now feel more secure than ever before. Seven locomotives in one train were run across several times, as well as backwards and forwards on the viaduct. This ponderous train—comprising an aggregate weight nearly twice that of the heaviest train ever allowed to travel on the ghaut incline—only produced a deflection of one inch and five-eighths. This result was regarded as highly satisfactory by all the professional men present; and when we consider that it is nineteen days short of a year since the fall of the masonry viaduct, the celerity with which this substantial work has been carried out reflects great credit on all concerned"

—The Population of Sind is 1,730,323.

—The artilleryman who, at Lucknow a short time ago, shot a non-commissioned officer dead for ordering him some time after hours 'to cease that fiddling,' is to be hanged.

—20 Irish Bishops hope who died since 1822 left property amounting in the aggregate to £864,859, an average of £43,000 to each.

—*Bombay Gazette*: "Two new members have been added to the local Legislative Council. Mr. A. H. Campbell (of Ritchie, Steuart and Co.) is an able and experienced merchant, who has had a long acquaintance with Bombay, and the training of a legislator in the House of Commons itself. He may be expected to prove a useful member. Mr. A. D. Sassoon, C. S. I., the other new member, is known not only in India, but all over the East and in England, as an enterprising and liberal gentleman, who has well earned public esteem. The Advocate General, Col. Marriott, Mr. Munguldass Nuthoobhoy. and Mr. Alexander Brown are reappointed to their seats in the Council."

—*Englishman*; Midnapoor: "The rains continued up to the 17th, 22 inches of rain had fallen from the 6th; we had the hightest rise of the river on record, 22 feet; the whole country was one sheet of water; the injury done to corps of every kind is beyond conception; and we await reports. The road to Ooloobarria is carried away in many places, bunds given way, bridges injured and destroyed, silk and indigo greatly damaged, many factories of the latter entirely submerged; men, women and children had to seek refuge on the roofs, and many were seen on detached roofs floating down the current; the crying and wailing was most painful to hear. The same destruction has occured on the road to Cuttack."

—Nearly 200,000 bales of cotton, valued at 270 lacs, were shipped from Bombay last month.

—A woman named Gunga has been sentenced to four years' rigorous imprisonment for abandoning her infant on the sea shore where the tide would have soon reached it, if a sepoy had not found it.

THURSDAY,—July 2.

—The extreme southern coasts of India seem to have been completely deserted by the pearl oyster. The Superintendent of the Pearl Banks (Capt. Phipps), at Tuticorin, writes in quite a melancholy strain on the subject.

—*Bombay Gazette*; Bangalore: "Lord Napier has proceeded to the Pulney Hills, where he has built a shooting-box. The Pulney and Annamullay ranges have been hitherto kept rather too much in the back ground."

—A coroner's inquest on the body of John Duggan lost from the *Martaban*, elicited evidence that he had rolled off the vessel, while not sober. In how many ways does the Jugurnaut of drink demand its victims

—*Times of India*: "We cannot impress upon the native mind too strongly, that as a Government we have no wish for their conversion to Christianity and that all we look for in them is good citizenship; but on the other hand, we must beware of making so light of our own religious profession as to favour the impression in the native mind that our creed is one of indifferentism. This is particulary to be avoided in our

dealings with a people who, like the Hindoos, profess no desire for the spread of their own religion. Every true Christain must, as an individual heartily desire that others may be brought to the same religious conviction as himself. He knows that he possesses in his faith a treasure which infinitely enriches him; and it is an essential part of that faith that he should have such love towards his fellows as to be full of desire,—not to teach them that they are wrong and he is right,—but simply to bring them into such a position that they may share the treasure with him. To pretend that this is not the case is to assume a false position and to discredit the sincerity of our belief. This is not the place for religious discussion, but we shall not be venturing out of our province when we remark, that it is this very spirit of indifferentism which is such a stumblingblock to the spread of Christianity. Except the lives which many of us Christians lead, there is nothing which so much tends to degrade our creed in native eyes and strip it of its distinguishing feature, spirituality. Of course those who are mere nominal Christains do not care a straw whether others are Christians or no. Every Mahomedan cares for the enlargement of his religious borders, for it is part of his creed to compel proselytism if possible, and in every way to seek for the extension of this faith. Many branches of the Christian church have likewise made it their special aim to propagandise by fair means or foul, and their special pride is to swell to the greatest possible extent the area of their sway; but this has been rather a priestly than a popular work, and was more the effort of a caste to establish dominion over men's consciences and so feed its own pride and enrich its purse, than the legitimate effect of Christian movement: in short, it was a temporal work assuming the garb of a spiritual one. But neither this on the one hand, nor indifferentism on the other, are of the true essence of Christianity. Being a wholly spiritual religion it desires the spread of its Master's kingdom only so far as individuals are affected by entrance into it, and takes no temporal pride in the aggregate of that kingdom on earth, while at the same time it cannot but be a missionary religion. Even while making no direct efforts to evangelize, the practical Christian is an energetic missionary. Like the shadow of Peter passing by, he works wonders unconsciously. But though this is all the action permitted to officials in India by reason of their connection with the Government, it is by no means all that Christianity expects of England in India, and we look with sympathy and hope on the more direct work which qualified men of all Christian denominations are doing throughout the land."

—Peershah Mahomedshaw is to be transported for life, for the murder of Meera Buksh.

—A sailor at Melbourne had a number of tiger snakes which he allowed to bite him, saving himself from the effects by an antidote that he made use of. Mr. Wm. Drummond, Police Magistrate, not believing that the snakes had fangs, insisted upon being bitten by one of them. The antidote was applied but in vain. He died the next day.

—We hear of an Expedition, just despatched by Prussia, to determine the exact position of the magnetic pole; of a Polar Expedition about to be despatched by the Swedish Government toward the North Pole; and of another (proposed) for the exploration of the interior Australian basin.

FRIDAY—JULY 3.

—The *Rangoon* with the Engish Mail of the 12th June arrived yesterday at 4 P. M, *Overland Mail*: Mr. Hardy has introduced a bill to facilitate the registration of voters for this year, so as to enable the new Parliament to assemble early in December.

Mr. Gladstone's Suspensory Bill, the Boundary Bill, and the Scotch Reform Bill, have passed through committee.

Lord Chief-Justice Cockburn has, in open court, expressed his dissent from certain portions of the charge of Mr. Justice Blackburn in the case of Mr. Eyre.

Some Parliamentary papers relating to the administration of Bengal have been issued. They include the report of the special committee of the Council of India appointed to consider the question, and the opinions of various members of the Government of India upon the subject.

Miss Carpenter has delivered an address on education in India before the East India Association.

Anti-clerical disturbances have taken place in the French provinces.

Agitation is said to have commenced in Luxemburg for the annexation of the duchy to France.

Count Bismarck has been compelled to retire for the present from public life, owing to illness.

A squadron of British gunboats has been appointed to patrol the St. Lawrence, as a precautionary measure against a Fenian inroad into Canada.

Among the deaths reported during the week are those of the Earl of Shrewsbury; Sir James Brooke, K.C.B; Brigadier-General Edward Brice, Royal (Madras) Horse Artillery; Col. J. T. Leslie, Bombay Retired List; Lieut.-Col. C. E. Mills, Bengal Infantry; Major R. W Richards, Bombay Staff Corps; Lieut. G. W. Wollaston, late Indian Navy, and ex-President Buchanan.

In the General Assembly of the Irish presbyterian Church at Belfast a resolution has been carried, after three day' discussion, in favour of continuing the Regium. The majority was thirty, and there were 300 members present. At a subsequent meeting, however, the Rev. Mr. Berkeley read a long protest on the part of the minority, setting forth reasons for objecting to the resolutions which were adopted by the majority. The protest was entered on the minutes, and a committee was appointed to prepare a reply to the reasons. This will open up the whole controversy anew.

In speaking at the meeting called for the purpose of promoting the election of Mr. Gladstone to the chancellorship of Edinburgh University, Dr. Guthrie said:" I have spent days in the same house with Mr. Gladstone and I think it is becoming me, as a Christian minister, on this public platform, and before this public assembly, and with the reporters befor me—differing as Mr. Gladstone and I do on certain matters that each thinks of importance—to say that I know no man living, of any church or any denomination, in whose hands I could more trust the interests of any cause, being confident that he would bring to those interests all the honesty and integrity of a man of the highest Christian principle and the most sterling conscientiousness."

Earl Brownlow was married to lady Adelaide Talbot, the daughter of the late Earl of Shrewsbury, on June 4, at Newbattle Abbey. The ceremony took place at Lord Shrewsbury's bedside, and his lordship died almost immediately after.

On June 10 the reigning Prince Michael, while walking in the promenade of the Topschidar Park at Belgrade. was attacked by three individuals, and shot down with revolvers.

Sir James Brooke, Rajah of Sarawak, died on June 11 at Barraton, his seat in Devonshire. The immediate cause of death was another stroke of paralysis, a seizure from which the Rajah had already suffered more than once.

Mr. Longfellow has arrived in England.

At a meeting of the majority of the curators of the University of Edinburgh, it has been agreed, though not, of course, legally or irrevocably, to appoint Professor Sir James Y. Simpson to the office of Principal of Edinburgh University.

It is stated that a subscription is afloat for the purpose of getting Mr. Eyre returned for Westminister in the place of Mr. Mill.

—The Commissariate have been selling flour 'unfit for human food,' a part of the returned Abyssinian stores.

—The Rev. Mr. LeFeuvre is to officiate at Trinity Chapel for two months. The Rev. Mr. Farnham is not to return to Bombay.

—The suit against the Rev. G. DeSilva and churchwardens, has been dismissed, without costs on technical grounds.

—Mahadoo Vittoo has been sentenced to transportation for life, for the murder of his wife. He killed her and tried to kill himself, because she had been accused of practising enchantments.

—*Times of India*: "Colonel Pelly has received instructions from the Government of India to mediate between the Sultan of Muscat and the Shah of Persia, in the Bunder Abbas affair; and, it is expected, will be able to prevent hostilities, or to put an immediate stop to them should they have broken out. Up to 1855, the possession of the port of Bunder Abbas was a constant cause of quarrel between Persia and Muscat. In that year the Shah was induced to lease the port for twenty years to the Sultan of Muscat. A nominee of the latter now holds Bunder Abbas, but has recently declared that he holds it for Persia, and not for Muscat. The Shah supports him, and the Sultan of Muscat threatens to blockade the port and bombard the place."

The Governor of Bunder Abbas thinks it no loyalty to recognize the parricide of Muscat.

—Local items of the week: Mahadoo Govind died from the effects of alcoholic poison; a man named Lawrence (addicted to drinking) was found drowned in a quarry hole; Ameenbaee, stabbed by her husband in 22 places, died in the hospital; a fire in Upper Duncan Road destroyed Rs. 8000 worth of cotton &c.; a woman was killed by a bale of cotton that fell on her head; Dhondoo Mulharee sought shelter from the rain under a railway carriage,—it moved and he was crushed under the wheels; Cana Khoja died from apoplexy induced by excessive drinking; Mathew Braganza, intoxicated, jumped into a well and was drowned.

—The Emperor of Russia has issued a ukase granting an amnesty, with certain restrictions, to all foreigners detained in Siberia. They are to be conveyed abroad, and will not be permitted to return to Russia. Poles in Siberia who are undergoing a term of punishment of less than twenty years will be allowed to return to their homes. The president of the Administrative Council of Western Siberia has just published the report which he forwards every years to St. Petersburg. It estimates at 12,000 the number of convicts banished every year to Siberia. During the last few year's the average had risen to 14,000, of whom more than a sixth are women and children. Quite recently the journey was still performed on foot. A fifth of the exiles die on the way, or in the hospitals. That mortality is explained by the fatigue of travelling, apart from all other circumstances. The mean distance is 4,298 versts (about 2,600 miles), which represents about 280 days' walking. The time necessary to reach the more distant governments is one year two months and a half.

—*Times of India*; Calcutta: "The land lying between Calcutta and the sea north and south, and between the Hooghly and the Mutlah east and west, lies very low. The London Missionary Society and others cultivate this field, not for paddy, but for converts, while the people themselves depend upon the crops direct from the land. This is some advantage to the poor people, for the missionaries visiting their stations soon perciere the state of the country and report it to the authorities or the Press so as to give timely warning, while the people themselves would sit down helpless and die in despair.

The Rev. J. Long has just returned from a visit to the district and states that the country which he saw from the roof of a zemindar's house was one vast sheet of water. He says the crops are ruined to a large extent, and in some cases entirely destroyed. Many of the houses have fallen down and become saturated with water. He anticipated that under the hot sun, in a short time, malarious fever and other diseases of a worse form will break out."

—Deaths last week, 313.

TELEGRAPHIC NEWS.

London, *June 11th*.—In yesterday's sitting of the Reichsrath, the proposals of the minority of the Finance Committee for a tax of 20 per cent on all coupons were adobted by a considerable majority. —An Imperial ukase has been published at St. Petersburg granting a partial amnesty to the Polish exiles in Siberia. Funds for the payment of the July coupons of the Viceroy's Daira and Government railway loans have always been received by the financial agents here.—The manufacture of the Anglo-Mediterranean Telegraph Company's cable is rapidly approaching completion. The section between Malta and Alexandria will be laid in August nest.

24th.—Yesterday in the House Commons Lord Elcho moved for the appointment of a Commission to enquire into the organisation of the Army reserve.—General Peel and Sir John Pakington opposed the motion as being wholly unnecessary, and stated that the movement had been attended with extraordinary success. The total reserve force amounts to 3,11,000 men. The motion was finally withdrawn. Advices from Rome state that the Pope has delivered an Allocution denouncing and declaring that he will avoid the Austrian measures of reform, and censuring the authority. Milan (*!*) has been elected Prince of Servia.

26th.—The Duke of Edinburgh has errived in England. An acrimonious discussion took place last night in the House of Commons concerning a speech made by Mr. Disraeli at the annual Merchant Tailor's Banquet, on which occasion he vaunted the foreign policy of the present Ministry, and alleged that England was an object of distrust abroad when he entered office. An amendment to

the Corrupt Practices Bill for retaining the jurisdiction in the hands of the House of Commons was rejected. A hot discussion followed.

27*th*.—In the House of Commons last night a discussion took place with reference to the present telegraphic communication between England and India. Sir Stafford Northcote maintained that the Turkish lines and those now being constructed by Messrs. Siemens and Halske will be fully sufficient. Infantry and Cavalry rein forcements are to be despatched to India in July and August next. —The Official *Gazette* publishes order for a general thanksgiving to-morrow (Sunday) for the preservation of the life of H. R.H. the Duke of Edinburgh, and for the success which has attended the Abyssinian expedition. Sir Robert Napier reached Malta yesterday.—The Abyssinian captives have arrived in England. A Great debate has taken place in the House of Lords on Mr. Gladstone's Bill for the disestablishment of the Irish Church.

29th.—The "*Pall Mall Gazette*" of to-day, in alluding to the "*Globe's*" denial of the report that Earl Mayo will succeed Sir John Lawrence as Governor General of India, should the present Ministry continue in office, says that it is understood Sir Stafford Northcote reserves the post for himself.

30*th*.—After a lengthy dabate of three days, the House of Lords has rejected Mr. Gladstone's Suspensory Bill by 194 against 97 votes.—Sir Stafford Northcote has ordered the distribution of the Indian Mutiny medal to all persons, including the police, who were engaged in suppressing the revolt.—A Papal Bull has been published convoking the Occumenical Council for the month of December 1869. —The *Sumatra*, with the outward Indian mails of the 19th inst, left Suez for Bombay at 9 P M., on the 28th inst., (3 hours after the contract time).

Washington, June 25*th*.—Congress has passed a Bill admitting Carolina, Louisiana, Georgia, and Alabama into the Union, over the veto of President Johnson.

Miscellany.

—Mr. Boutwell, one of the managers of the impeachment of President Johnson, indulged, in the course of his speech, in the following extraordinary flight of imagination:

"Travellers and astronomers inform us that in the southern heavens, near the Southern Cross, there is a vast space which the uneducated call the hole in the sky, where the eye of man with the aid of the powers of the telescope has been unable to discover nebula, or asteroid, or comet, or planet, or star, or sun. In that dreary, cold, dark region of space which is only known to be less than infinite by the evidences of creation elsewhere, the great Author of the celestial mechanism has left the chaos which was in the beginning. If the earth was capable of the sentiments and emotions of justice and virtue which in human mortal beings are evidence and pledge of our divine origin and immortal destiny, she would heave and throw with the energy of the combined force of air, fire and water, and project this enemy of two races of men into the vast region, there forever to exist in a solitude eternal as life or as the absence of life, emblematical of, if not really, that outer darkness of which the Saviour of men spoke in warning to those who are the enemies of themselves, of their race, and of their God."

Mr. Evarts, counsel for the President, thus noticed it is his reply:

"Mr. Boutwell, more ambitious than his honorable brother who found out the unoccupied Island of Alta Vela on the surface of the sea, discovered an unappropriated region in the skies reserved in the primal councils of the Almighty as a place of punishment for convicted and deposed American Presidents. Now at the first sight of this, it seemed to me that the mind of the honorable manager had become so enlarged that it was not sharp enough to observe that the Constitution had set a limit to the punishment, but on reflection I saw that he was as legal and logical as he was ambitious and astronomical, for the Constitution had said 'removal from office,' and had put no limits to the distance of the removal. The learned and astronomical manager has conceived not only of a removal from office, but of a removal to this remote point in the sky. It is a great undertaking, and if the learned manager can only get over the obstacles of the order of nature, the Constitution will not stand in his way. He can contrive no method but that of a convulsion of the earth that shall project and transport the President to this infinitely distant place, but so vast a force for so great a result might upset even the firmness of the members of Congress. We certainly shall not resort to so perilous a method, I think. How shall we accomplish it? Why, in the first place, nobody knows how far that place is but the learned manager himself, and he is the only one who can execute the judgment of the court. Let it then be provided that in case of your sentence of deposition from office the honorable manager shall take into his own hands the execution of it with the President made fast to his broad strong shoulders, and having already essayed the flight in imagination he is better prepared than anybody else to execute it *in forma*. Taking advantage of ladders as far as ladders can go, to the top of this great capitol, and spurning with his foot the crest of the statue of Liberty, let him set out upon his flight while the two houses of Congress and all the people of the United States shall shout '*sic itur ad astra*.' Thus they journey to the stars!'

—A letter from Singapore, which appears in *Chritian Work*, says:—"In connection with Mr. Keasberry's missionary labours, which have been self-sustaining, long-continued, and successful, there is not a more hopeful future connected with his work, including a mission-press, a lithographic press, a girls' school, a boy's school, and chapels for preaching the Gospel, than the Chinese department of his work. He is an excellent Malayan scholar, but does not speak Chinese; he has an assistant from China, and members of his church speak both Chinese and Malay, so that he has the means of conversing with the Chinese through them. Still, he should have a colleague, and, ere long, a successor who understands the Chinese language. The American Board and the London Missionary Society each had a mission established here; but on the opening of China they, both as we think unwisely, broke up their missions here, and left Mr. Keasberry to abandon his work or to sustain himself as best he could. The local Government has generously aided him in the support of the schools, and personal friends have contributed towards the building and support of the chapels; but Mr. Keasberry, after a continuous service of thirty years, is approaching the time when men expect to close their earthly service; and, with just solicitude, he is looking for a successor, who may carry forward the work so well begun, so long continued, and so full of promise."

—Another writer in the same, says:—"And what can be said about Spain, the only country now in Europe, the last of the ten kingdoms (since even Austria, obeying the first law of nature, self-preservation, has emancipated herself), that is still held bound to the fatal car of Rome; the only country now in Europe in which by law, the possession of a Bible without note or comment is a crime punishable by imprisonment? In justice to the Spanish nation be it told that it is so, not by the will of the people, but against their will; it is so. by the will of a corrupt court, of an ignorant and bigoted priesthood, and of a small party whose sympathies are with intolerance, because their material interests are promoted thereby. Thoughout Spain, amongst the educated, and amongst the intelligent of all classes, one expression is constantly heard, one want felt—liberty of conscience. And facts prove that religious toleration is making some little progress, and that intolerance, bending to public opinion, is becoming somewhat less intolerant."

"Looking forward to the day when freedom of religious worship will be allowed in Spain, a very important work has been undertaken and is being carried on at Lausanne (Switzerland), with great patience, faith, and self-denial on the part of those who have it in hand. The work is, to educate, at the college there, Spanish students for the work of the ministry—fitting Spaniards to tell to Spaniards, in their own noble tongue, the wonderful works of God."

—In Daghestan, a territory in Asia, on the shores of the Caspian Sea, live 10,000 Jewish families. The following points of information about them have recently been obtained by a scientific explorer. They are Rabbinites, and believe in the written and oral law. Some of them are diligent students of the Babylonian Talmud. They accept a prevailing tradition that they are descended from the exiled ten tribes, and that they immigrated about 720 before the vulgar era. The inhabitants of this and the adjoining countries are Bactrians, Persians, and Medians—that is, of a common origin, and speak the Zend and Parsi or Guebri language. The Jews living among them speak the Parsi. In Hebrew they always aspirate the letters. In their business nearly everything is transacted by word of mouth. When documents become necessary, they use the language of the country.

—The Rev. J. Cornelius, of the Church Missionary Society, South India, gives the following notices if his work in the *Madras Record*:

Anbinagaram.—The old man who acts as Catechist in this place has been in Mission employ for the last thirty-one years, from the time of Mr. Rhenius. He has got people in six different villages. Many of the Christians in the village where he lives, have gone back to Heathenism, some because they did not like the restraints which Christianity placed upon them to live a life of godliness; others because of the afflictions which came upon them, and which they thought were caused by the gods and goddesses they formerly worshipped, and whom they for some time abandoned. The case of these people puts me in mind of the man from whom the unclean spirit went out for a time only to return with seven other spirits more wicked than itself. The last estate of these men are indeed worse than the first.

The poor Chucklers in a neighbouring village (Yelumichangaypatti) offer quite a contrast to these people. They are Christians of only fours or five years' standing, and their diligence and piety have been such as to cause me and their Catechist to praise God for them. They are decidedly true Christins, and their walk has been very consistent.

Yelairampannei.—The Catechist who lives in this place has nine villages to look after, in every one of which he has Christians and Euquirers about one hundred. The Congregations in Yelairampannei and Rengasamutthiram have been of more than thirty years' standing, but there is very little life in them. What the Catechist says about them is quite true, "They will neither give up the profession of Christianity, nor will they walk according to its precepts. Desecration of the Sabbath is one of their great sins. There are however, it is delightful to think, a few souls among them whom the Lord has chosen for Himself. Amidst much darkness they give a glimmering light. A Shanar woman has been lately baptized, the first out of the bigoted and superstitious Shanars of this place who live without God and without hope in the world. It will be well to know that only last year these people built a large pagoda for their goddess Mari Amman, which cost them nearly 2000*l*. In the midst of so much bigotry and heathen darkness, this woman, more than forty years old, came out boldly and made a Christian profession to the astonishment of many. I am glad to say she is doing her best to adorn the doctrine of God her Saviour.

There are about 250 heathen villages in my districts. These are visited by the Catechists and myself thrice every year, and some of them oftener. Not a few of the heathen in my district are convinced of the truth of Christianity. Their confidence in their idols is very much shaken. They are more unwilling to give up their caste prejudices than their idols. Very many of them will become Christians without much difficulty if Christianity did not give umbrage to caste. But truth must not be compromised. The sinful system of caste cannot co-exist with the holy religion from above. We have had very few objections of late. Generally speaking, our preaching is well listened to. Very few objections are started, no gainsaying, no vain disputes.

A LIFE LESSON.

The following sketches we are assured by the writer are literally true, and the facts not in the least overdrawn:

A battle had been fought—a victory won. But it was not in those first days of the war, when the loud "hurrahs" drowned every other sound. Ah! no! we had learned to listen for the groan of the dying—the wail of the mother—and the widow—and the orphan. Had learned that to shout was not woman's mission, but to bind up the wounded limbs, and point the wounded spirits to the great Physician.

The hospital accommodations were insufficient; a partially prepared hospital was opened. Cooks nurses, physicians, were not as yet assigned it; indeed, the surgeon who was to have had it in charge was absent. But the necessity was imperious, and the resident physicians and ladies were

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invited to act as best they might until Dr. H. could return and complete the arrangements.

Laden with provisions, Mrs. B. drove down at once, and invited me to accompany her. It was two o'clock, and the men who had arrived the night before were just being fed, but their wounds had been dressed, and we heard no word of complaint, but received many smiles and thanks.

I rather liked the men. A lady, one of the noblest and best I have ever known, was to take charge of the whole, other ladies were to take charge of parts, and I readily consented to take half of ward No. 2.

There were twenty-one men, none dangerously sick or wounded, but the nurses were convalescent soldiers, very good natured and obliging, but very ignorant of their new duties. There was no ward matron, or head nurse, and the resident physicians were constantly changing, as their outside duties and engagements made it necessary.

. . . . . .

Sunday afternoon I passed through the ward to tell Dr. H. that the Rev. Dr. R. would, if he wished, preach to the men that evening. I was in haste, and merely bowed to the men as I passed through, but one looked so sadly at me on my return, that I went to him. He was a young officer (the officers' ward was not yet ready) and very gentlemanly. I had always liked him, and it had been very pleasant to do anything I could for him.

"I cannot eat to-day."

"Have you nausea?"

"No, madam, but I've no appetite."

I placed my hand on his pulse.

"You've no fever."

"But I am feeling very weak and inclined to a chill."

"I'll have a strong mint julep sent you, and then some boiled rice; if you cannot eat, then send for the doctor; you must not have a chill."

"Thank you, do come often"

"I will to-morrow. The carriage is waiting, or I would stay longer now, I only ran in to ask to have Dr. R. preach here to-night."

"Oh! will he come?"

How that eager question has haunted me!

"No, Dr. H. says there is no possible place to-day, but by another Sunday there shall be. Good night."

"Good night, madam."

I went down at two o'clock. As I went in, I met the head nurse of No. 2 coming out of the reception room.

"One of your men is dying."

"One of my men! which?"

"H——."

I reached the cot at the same moment the surgeon did. H——had had a heavy chill at day-break, but sat up and had his cot made, then lay down and fell asleep. He had just awakened, in a cold sweat and speechless.

I took the spoon and forced the brandy into his mouth, while the men chafed his hands and feet in turpentine and capsicum. Powerful stimulants were given, and he rallied a little.

"Do you know me?"

"Yes, ma'am," he with difficulty breathed out, then looked at the men rubbing him so vigorously, at the three physicians standing by him, then fixed his great, blue grey, questioning eyes on my face—drew one long sigh, then shut them to open them no more.

"He wanted you to tell him if he was dying," whispered one of the men.

"I thought so; I know so; I wish I had told him."

Stayed until six o'clock, there was no change, and no hope of any.

I do not believe in dreams or visions, and never have either—but, of course, he lay on my mind as I fell asleep, and it was but natural that I should awake after my first nap, and that my first waking thoughts should be of him.

It was midnight—I *felt* that he was in my room. I heard nothing, I saw nothing, and yet I felt he was asking "how could I sleep, when he was just entering an eternity of misery from which I had made no effort to save him"—felt he was telling me "his blood was on my skirts."

I raised on my elbow to shake off the feeling. I almost went into the room of a friend, but the moonlight was clear and pure and bright, and smiling at my unusual weakness and absurdity, I laid down, not to sleep, but to reason with myself, and reconcile myself to myself. "I did not know but he was a Christian; he certainly never looked to me for religious instruction; I had never refused or neglected to do anything for him; it is not a lady's place to ask personal questions of any kind; he was old enough to know his duty. Then came back that look. I saw it that night—I almost see it to-day. Why did I not answer it? But what if I had? It was too late—he could have said nothing to God or man! But that question "Oh! will he come?" came back to me. I might have asked if he wished to see him? True, but he was old enough and man enough to have asked to see him, had he wished it.

So having balanced the account, and thrown off the responsibility, I turned over and went to sleep.

At the hospital at half-past nine o'clock.

"Is he dead?"

"Died just before midnight."

I started—dreaded to ask the next question, but after a little went up to the cot beside that empty one.

"Do you think H——knew he must die?"

"Yes, ma'am; he said Sunday he was bound to die; no one thought so, but he knew it."

"I trust then, he was prepared to go."

"No, ma'am, he said he was not. He said after you went out on Sunday, he did wish he could see that minister. I told him you would have brought him, if you'd known it. He said he knew it, and the next day he would ask you to bring him a minister and read him the bible. He had often wished to ask you to read, but thought may be you wouldn't wish to."

"Did he never read it himself."

"Why ma'am, you know, he could not stir his arm, but sometimes I read him a little, but I do not know much about the bible myself—we often hoped you would come and read it to us."

I turned away to be met by a convalescent officer.

"On Sunday H. bade me thank you for all your kindness to, and care for him—he could never repay you, but God would; we all feel the same way, madam."

"Thank you. I find I was not 'kind,' I did not 'care' for his soul."

"Madam, you had too much to do, to think of that, he felt that you had."

"Then he spoke to you of my neglecting that?"

"Not to blame you, but to excuse you."

"That excuse is my bitter condemnation. I had time. I had strength. I always shrink from talking religion, or anything personal, but I never will again. I trust you are a Christian."

"No, madam. H. and I had several talks, but neither of us could guide the other."

"The scriptures are your true guide."

"Yes, but they need an exponent. How H. longed to hear them read! He often said, "How I wish I could pray, or hear prayer." I think his mind wore upon his body the last few days; poor fellow, and he turned away to conceal the tremor of his voice.

The nurse came to me, I tried to avoid him.

I had heard enough, but he was persistent, and squirting out the tobacco juice, he said:

"Reckon you feel bad this morning."

"I do indeed. How are the men in your care."

"Gittin' along. I takes good care of' em, but I wishes I could read the bible to 'em."

"Can't you read?"

"No, miss, if I could I would have read it to him that's gone."

"Did he wish you to——"

"No, miss, he knew me better'n that, but he wanted *you* to."

"Did he say so?"

"Yes, miss, one't he said, I might tell you, but then he called me back and said it was too bad to ask you to do anything you didn't wanter. I told him you'd say so; but I was a good mind to tell ye. You see, miss, he want a complainin' of you, but he thought he was agoing to die, and he did want to talk to somebody, and there want no Christians here that I know of. The doctor ain't one, nor the matron ain't one."

"The surgeon in charge is and you should have gone to him at once; always tell him if the men wish a minister."

"Yes, ma'am, I will. I'de a good mind to go to him for him that's gone, but I reckon I'd ought to have gone to you after all; but, you see, none of us had ever seen you read a bible, or have one in your hands, and we thought like you wasn't pious——"

How brilliantly my light had been shining while I was pluming myself on being just ready to walk into heaven on my own merits!

As I saw that coffin placed in that hearse how the mortal dwarfed before the immortal! how comparatively valueless the neglect of the one—how fearful the neglect of the other!

An immortal soul had entered an eternal existence! Its last earthly longing was to "look unto Jesus;" and Jesus had stood waiting to welcome it, and *I had stood between!—The Congregationalist.*

PASSENGERS ARRIVED.

Per *Salsette*, 26th:

From Marseilles.—Lieut. Stiffe.

From Southampton,—Mr. H. D. H. Ferguson, Mr. W. H. North, Mr. H. Slyth, and Mrs. Miles.

From Malta.—Staff Surgeon Furguson.

From Suez.—Cap. Gabler, Mr. Sunnino, and seventeen of the native crew of the *Karanjah* wrecked in the Gulf of Suez.

Per Rangoon, July 2:

From Southampton—Dr. Gunning, Mr. Eager, Captain Van Norden, Mr. Atkinson, Mrs. Dyson and 6 children, Mrs. Louth, and Miss Eliza Judd.

From Marseilles.—Mr. Woodward, Mr. Balfour, Mr. Lillington, Major Griffiths, Captain Tulloch, Mr. and Mrs. Paterson.

From Suez—Dr. Smith, Mr. Pengoult, Mr. Parke, Mr. and Mrs. Boulter, and Sheik Yacoob.

DOMESTIC OCCURRENCES.

BIRTH.

PROCTOR-SIMS—June 1st, at Sunday's Well, Cork, the wife of R. Proctor-Sims, Esq., of a son.

DEATHS.

SWAN—June 26th, at Byculla, Catherine, the beloved wife of Lewin Swan, Esq, in her 30th year.

RURY—June 15th, at Nassick, Edward G. Drury DEsq., Ensign in H. M.'s 1st Royal Regiment, 1st battalion.

SMITH—May 23rd, at Kanully, Deccan, J. Hitchins Smith, Esq., Assistant Engineer G. I P. Railway

Advertisements.

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